



The pray
se of all ^{wicked}women / called
Mulierū Pean. Very fruyt-
full and delectable
vnto all the
reders.

Loke & rede who that
can. This boke
is prayse to eche
woman.



That tyme þe crabbe of courtle had past
 And Phebus attayned the Aquarpe
 The selfe same tyme whā it frose fast
 Amppdes the moneth of Januarpe
 I in my bedde, and slepe in myne eye
 I sodeyne assemble befoze me dyd appere
 And women they semed by abyte and there.

¶ I wake they sayde, slepe nat so fast
 Consyder our greffe, and howe we be blamed
 And all by a boke, that lately is past
 Whiche by reporte, by the was fyrst framed
 The scole of women, none auctour named
 In prynte it is passed, lewdely compyled
 All women wherby be soze reupled.

¶ Consyder therin, thyne owne good name
 Consyder also our infampe
 Sende forth some other, contrary the same
 For thyne and ours, bothe honestpe
 The Pean thou wrote, and lperth the bye
 Be quicke herein, ppolonge nat thus
 As thou woldest out saunour, nowe do for vs

*All wicked women
 a wicked woman in
 haue all women pr
 or she thinketh
 haue no prais*

¶ Amongest all other, one baldely prest
 Obey sayd she Make thou/be thou ned so strong
 Her male a her wantell, she threwe on my best
 For I am she sayd she, thou hast do most wronge
 I wake a wake, thou slepest ouer longe
 Venus am I cleped, my name shall nat be bro
 Nowe sharpen thy pen, and wyte as a the bye

A. ii.

20 Of trueneth it is, wyte on quod the
The nature of man inclyneth to synne
Rather than vertue, and reason is why
Eche nature dothe ende, as it dothe begyn
Salte wyl be water, thought none be therein
The tre of the rote, dothe take his verdure
The fruyte wherby, is knowen swete or soure.

¶ So at þe begynnynge, where man had that blyse
Of wyt and reason, to be ruled by
By cause he offended, he made excuse
The faute allegynge, to the femynye
God to haue dysceyued, yf it wolde haue be
And as he tho, to lye begon
So to this daye, he holdeth on.

¶ Of vs poze women customably
Withouth cause iust, to rayle and test
No nature naturate, vnder the skye
Fyssh, fowle, wyrm, ne beest
But with theyr owne kynde, the lyue at rest
Man of all other, of maners so rude
Can nat saye well by his sympleude.

20 A great abuse, and shamefully holde
Suche frowardnes, in hande to haue
The selfe same thyng, whiche most they shulde
Laude and loue, it to depzaue
And that of nede, whiche most they craue
So to improper, great folp it is
For in no wyse they may vs longe mys.

2
Recoꝛde the goodnes, of god almyghty
At the creacpon, whiche he began
Perceyvinge it coulde nat endure a ryght
Withouth any helpe made to the man
Factamus (sayde he) and made Eve than
The woman the man, to helpe and assyst
It foloweth therfoze, we can nat be myst

T Howe be it, ye men fast poze and pryze
All that ye may vs women agayne
Nothyng leste out, ye may come by
Of holy wytte, noz thot poetes do sayne
All is alledged as thyng certayne
And what that makes nat, for your purpose
Shall be interperate, with a lewde glose.

Exemples many, saynt and feble
Who than ye may well iustifye
And saye it is a thyng impossible
Any one good woman founde to be
Whiche euill sayenge to ratifye
A sence of Salomon ye aledge, which sayth
Mulierem fortem quis inueniet.

But as to that thou shalt nat tary
Lenger than nedes to make repoyze
As at this tyme them to contrary
By any exemple, the nexte to retort
Taken an nowe of the lpyngge sozte
Contynue thy processe, tyll thou may espye
A place therfoze moze necessary.

A. tit.

Howe shulde this worlde continued be
 Than I meane in his most nede
 Were nat women, what were ye
 Examples many, hereof may ye rede
 And ouer that ye se in dede
 Howe by the vertue of the sempayne face
 Myrrh encreasech, and thoughtes grue place.

mcr
 ke is Pri. Re.
 ise of axviii.
 woman and this of any
 woman: as in ellis
 Example is praisyd
 1057 Notorious that
 e whole bible cloth
 ion: the witch of -
 1: 1 SAMUEL 23:
 1: 7:

Exempeld in Saule, whan he shulde fyght
 Agaynst the armye philistyne
 Had nerther herte, courage ne myght
 He wylt nat what to do therin
 With hongry thought hym selfe to pyne
 Had nat the woman hym counseyled and fea
 For feare in that fury, Saule had be deed

When ye lpe speke and lpe to dpe
 Who then attendeth you vnto.
 Were nat the woman, there myght ye lpe
 Denge in your denne, as bestes do
 The woman is euer redy to go
 For this and that to watche and wake
 You to recouer many labours to take.

If that your synger other hede ake
 Or elles what ayleth you, hande or fote
 There can no medycyne the payne aake
 Without the woman be your bote
 Lappe you warme in clothes softe
 A kercheffe bonde vnto your hedde
 And in her armes bere you to bedde.

Thyght and day than must she wake
And redy be at the fyrst call
A culles oz some caudel make
As for the speke dothe best befall
Onles the woman come withall
No man can get hym by to spete
Therof to taste morsell oz bytte

A Thus of þ woman great pleasures ye haue
Whiche man to man can nat lustre
And yet ye do vs all depraue
Sayenge we be neyther sadde ne wyle
And that no profyte by vs doth ryle
Where as in truerh recozde I can
As many aryle as by the man.

A woman playne dyd fyrst inuent
All maner grayne to tyme and sowe
Ceres named by comune assent
And for her wyl dome, the people dyd knowe
Honours diuyn they dyd her shewe
And as her myrtyes dyd than expresse
They named her the good goddesse.

Out, me
ch, li. v.

And in lyke maner a woman founde
The letters fyrst that we nowe myte
The A. B. C. as they do stande
Wherby we vse our myndes to endyte
One to another ful and perfyte
Carmen called as I remember
Nothet vnto the famous Euander.

Isido, li.
l. ant, ix.

August.
de ciuita
lib. vii.
& Oui.
in fast.
&c.

Pallas the daughter of Iupiter
Through her entere and purged byapne
The goddessse named of the artycrce
Of wolle and oyle, fyrst founde the bayne
For whiche inuencion the story is playne
Preferred she was before Neptune
To gyue the name to Athenes towne.

l. Reg.
xvi.

Soppho the poetresse dyd also synde
With the harpe to synge the tune to wjest
Whiche greatly consozteth mannes mynde
With syghes of sorowe ouer prest
Saul the kyng coude neuer haue rest
Tyll Dauid had harp'd a sytte or two
The malygne spyte, wolde nat hym fro.

ins in his
very will tel
what these
Sibiles were

The Spbbilles. xii. dyd prophcy
The sone of god shulde man become
One of them shewed the mystery
Unto Octaupan in the sonne
Many is the yeris, that syth is conne
And perche church dothe occuppe
The selfe same Spbbilles prophcy.

Hystories many I coulde soth lay
That maketh wel with the fomyne
Of lyke sentence I dare well saye
And grounded on good auctoryte
Howe be it because that poetry
Is taken now in such despise
Of other reasons, I wylle thou wyte

20 But fyth this question, aske god the
Demurely, and after a gentyl rate,
To whom be holden moze acceps
Unto the man that you begate
Or to the woman puerperate
I knowe no reason for your excuse
But that it shulde your selues confuse.

As sone as the woman, dothe conceyue
Full dyuers is her appetyte
Bothe hely and hert dothe tye and henge
The stomake seldeyme satysfyde
For many sondy meates prouyde
Longe for moze than she may gete.
And many a soyy moysell ete.

In case she may it nat obtayne
Harde she escapeth with the lyfe.
And in her labour such is the payne
That as god knoweth the vygent greafe
Without a gracyous prerogatyfe
Woure thyng, no doubte, impossible
She shulde escape, and after haue helye.

21 And whan she is deliuered
Syrke and wepe contynually
And as ye knowe but ytell considered
With many a man, the moze blame he
Who but the woman must keper be
Prouyde for every ragge and cloute.
And in her armes here you aboute.

20 In case the man such labour shulde take
I meane to bere you to and fro
His armer and sholders wolde so ake
That lame he wolde be of bothe two
The sely woman hath neuer do
What in her armes and in her lappe
Nyghe and daye she must you wrape

¶ Lettell of nothyng may she rest
But alwayes besy you so; to kepe
Drye and fede you with her best
And all to styll you whan ye wepe
Where of your selfe, ye can scant crepe
She must be redy to geue you pappe
From wynde & wether, you warme to lappe.

¶ The man may lye and sleepe full fast
Whan that the wyfe must watche and wake
Out of the bed her armes cast
The cradell to rocke tyll they bothe ake
The babe also vnto her take
And whan he is vnclene beneth
Must be content with many yll byeth

20 Shyfte hym ofte, wype and wellthe
Cloues and clothes newe prepare
And be it harde or be it neslye
She woman must do away the wate
Thus hath she the mother all the care
All the labour and displease
Where as the father dothe what hym please.

¶ When that ye drabe nere, xii. monethes old
Than may the woman nother rest ne sytte
But cust dable you in sure holde
Till tyme that ye haue founde your fyt
Her byestes ye cete with many a byt
And scratche also with your sharpe nayles
And yet the woman you neuer sayles.

¶ Where as the man wolde sure dyscayne
And be therewith impacient
And peraduenture stryke agayne
Nothet be elsons so dyligent
If ons ye byd hym dysconcent
For as ye se when hym myslyketh
The man dayly his chylderne stryket

¶ The mother tendyeth them alway
And scant can suffer them in the wynde
Of them in doute bothe nyght and day
Lest any male chaunce shulde them bynde
Dughe you nat then to the woman to be kynde
Howe be it ye haue no better spaye
Than of the woman enyll to repaye

¶ Some saye the woman had no tongs
After that god had her create
Till the man toke leues longe
And put them vnder her palate
In aspyn lesse of the peny he gatte
And so; it moueth with enery wynde
They saye womens tongues be of lyke kynde.

Now I saye the fable rehersed before
The trueth well knownen is but a lye
All the clerkes that euer were
Do wyte the same and testefye
That god made all thyng perfectlye
Howe shulde the woman then conge haue none
And be of goddes crencon,

Because that Cue our prime parent
The wyll of god dyd ons transgresse
They blame all women in lyke consent
And make them selfe alwayes fauleles
There be of women as of men doules
All be it that dyuers haue offended
Yet oughe nat all to be repzehended

All maner clothe is nat lyke fyne
Nor yet all men complayned lyke
Some more of colour, some more sanguyne
Some malancolye, some leamaryke
Some longe and small, some thoyte and thicke
Nat every man of one compleccyon
Nor every woman of one condycyon

Ro. ii. **N**ow wherfore the woman then be blamed
More than the man, and be lyke bad
She thyntes ye oughe to be ashamed
And also in conscience soe adzade
In case that ye any conscience had
Wynnes saynt Paul, both ho man beleme
Wyle of a noyete than of hym selfe to blame.

4
Thomptte that woman byp the offeuded
The man perswadyng to transgres
A woman was she, the faulte that amended
By meane of her great humblenes.
Of mannes restoxe the chesse foundes
Cue was she that made vs thiall
And Mary was she that loued all.

Genlles.

20 And ouer that in genesye
I fynde it wyten, that god dyd make
The woman for man a helpe to be
That of hyle erthens of the lake
But of a tybbe that he dyd take
Out of the mannes ryght syde
And the woman made of thyng well tyde

21 Lyke as ye se by expetyence
Golde to god whyle he is in and tyme
And is hym selfe in his syttenes
No better then the matter he was tyll in
And now more valued than man myne
Lyke so dyd god the sempyne
Plasme of the masculyne

22 Petrals the ryche Rubies
a nother stones of hye betwe
Set in golde at popes deupse
And in thyng of small value
In symblable wyse hym selfe Iesu
Wolde of the woman to be made be
Maryden and wyfe his mother Mary.

B.iii.

20 And for the that god the woman create
Of thyng thus purged, and not the man
To the ende she shulde helpe hym algaies
Of congruence it foloweth than
That in no wyse myghte he can
The man (as who sayeth) is the adiectyue
And the woman is playne the substantiue.

¶ For as wytnesseth the accidene
The adiectyue may nothyng do
Quies it be vnder pretence
Of other substance put thereto
The man in lyke effecte also
Without the womans helpynge hande
By hym selfe may not longe stande

¶ If a man without womans consent
Myght haue crept the fyrst offence
It had not neede the omnipotent
To haue come hym selfe to make þe amendes
The woman was chosen by deuyne assente
To be through her humylyte
The well of our tranquillite.

20 And who that lyfeth the truth to tpe
Shall fynde in the Bible choysme & choysme
That god byd fauoure the sempynes
Many tymes as well as pou
And in the woman byd of renue
Agaynst all naturall dysposycyon
In scruple age parentall scrupcyon.

As fyrt in the booke of Genesys
 Of Joseph, Isaac, and Samuell
 With other mo in places sondry
 As of Sampson ye may fynde well
 Lyke of the Sunamptee befell
 The Bible rede and ye shall fynde
 That these were bozne past course of kynde.

Ge. iiii.
 1. Reg. i.
 Iudici.
 xlii.
 iiii. Reg.
 iiii.

And in lyke case Elizabeth
 The mother, of holy Johan Baptyst
 Saynt Anne also as scripture sayeth
 Concepued Mary mother of Chryst
 Mary also that man neuer wyst
 Concepued by grace both god and man
 Maryden & mother bothe nowe and than

Luce, i.

Math. i.

Thus haue ye sure certifficate
 That god muche fauoureth the semyn kynde
 Wythe he hym selfe after suche rare
 Tendreth in them the deuout mynde
 And furthermoze no doute I fynde
 That god permitted man to make
 Wonders many for the womans sake.

As fyrt we fynde by diuine lytacyon
 Done by the prophet Helys
 A lytell oyle and all by myracle
 Made to encrease and multiply
 And to his hostyes by prophesye
 Gave a chylde, and to the same myse
 Restored he lone from deth to lyfe.

iii. Reg
 iiii.

Ibedem

Ibedem

¶ Quert that the woman be nat be
 Whan man had broken the pcepte
 Seynge hym selfe so nakedly a wayde
 For shame amonge the leues he crept
 God hym called, he had for aspr
 But blamed the woman for his consent
 To forgyfte his his right enemye

Genes. **¶** But what sayde god, loke and rede
 Maladicta terra in opere tuo
 Cursed be the erthe thou dost on fede
 And swete for thy lypunge thou shalt also
 Whende had he none to call for grace tho
 So where god made hym of erth or than
 If he cursed the erth, he cursed man

¶ So of the woman it can nat be sayde
 For she of a rybbe was made befoze
 But for she was so lghely betrayde
 Denounce she had, but nat so soze
 Curst was she nat, howe be it evermore
 God sayde in chyldeinge whan she dyd lye
 With sozow her fede it wold multiply

Gene. 9, **¶** That man was curst off we rede
 1111. re. 11 Belpdes that I referred have
 Tren. 11, As Chayn and Cham for they lewde dede
 et Mala. And those þ the prophet dyd mocke & depaue
 11. With other (no fewe) whete as god gave
 Many tymes vnto the woman
 His blessinge as well as to the man.

20 Thus all thyng pondred in balabre playne
God fauoureth alwayes the sempnyte
We then to haue them in dysdayne
Standerh nat well wth eqypte
And who so sayde the good care be
I durst auenture my heed to lose
To proue he lyeth that maketh that glose.

Thousandes of two I dare well say
Of them that yet here lyung be
In ful recorde forth byng I may
And sche nat farre out of the countre
I coude also manifestly
Dyuers rehers and theyr names tell
The place assygnynge where they do dwell.

Nowe be it as nowe it shal suffice
Of them that gone be many yeres past
Example to take and this treatyse
By theyr goodnes to make sure and fast
That none hereafter presume to cast
Fables forged of wylfull mynde.
Agaynst the deuout sempnyte kynde

Abrahim marped one Sarai
A perfyte woman as oher be mo
In worde and dede alwayes redy
To be obedyent hym vnto
God bad Abraham that he shulde go
Out of the lande Cananpe
In to Egypt from his kyn nye

Genes
xlii.

C. 6.

W Howe be it befoze he thydre came
In his conceyte thus waded he
Called his wyfe, and lapde good dame
One thyng I wyl thou do for me
By meane dere wyfe of thy beaurye
I doubtte yf thou be knowen my wyfe
That I perchaunce shall lose my lyfe.

Say therfoze my suster thou arte
That I may save the better for the
I shall (he sayd) with all my hart
And elles what do, that ye byd me
To helpe you in necessitye
There shall no persone haue knowlege other
But that ye be my naturall brother

So into Egypte whan that they came
Sarra was sent for to kynge Pharaon
And for her sake was Abraham
The better take with frende and so
Her brother she called hym. he had her so
Howe be it god punysshed the people soze
Wyll Pharaon of her had made restoze

Ge. xx.

W And in lyke maner afterwarde
Whan that he came to Geratye
Abraham the better sarde
By reason of his wyfe Saray
God lykewyse punysshed yreuously
So that the kynge Abymalech
Gauc hym his wyfe with a loze cheke.

¶ Lyke case befell with Isaac
And Rebecca his trusty wyfe
Whiche in lyke wyse dyd her forsake
And all for to enlength his lyfe
The woman was his prerogatyfe
Howe saye ye nowe by your lewde fable
Wete nat these women p[ro]fyttable.

¶ God p[re]served Sara thysle
And ons Rebecca graciously
In case that they had done amys
It had be longe of the man suerly
God wolde there shulde be no suche folys
In the woman yf ye marke well
Recoyde Sara the doughter of Raguel.

¶ To seven dyuers marped was she
And alwayes mayden arose them fro
Because the man wolde by and by
Hys carnall lust with her haue do
No reuerence gauen the sacrament vnto
At nyght the deuyl was there alwaye
And strangled them befoze the dape.

¶ P[re]served was the femynyne
Bycause she was so vertuous
Strangled were the masculyne
Because they were so hyeuous
Sodome and Gomorze, the lecherous
In bymstone we rede dothe boyle & bryn
For the mysuynge of the man

¶ C.ii.

Thob.
vi. &.iii.

Ge. xxi.

Geneses
xxxiii.

W The doughter of Jacob amiable Dyne
For the foule rape vpon her done
Her b;etherne two brought to rupne
The cyte and slewe the masculyne echon
Emino; the father and Sychem the son
God wolde they shulde suche reuel make
And on the men suche vengeaunce take

ii. Reg.
xiii.

Of Dauid the doughter fayre Thamar
Whom her owne brother Amnon by name
Faynyng hym sick and she nat ware
Agaynst her wyl, she nat to blame
Unlawfully bled to his owne shame
Longe tyme bewayled her euill chaunce
In token playne she toke repentaunce

Iosue, ii

Because Raab dyd them defende
From Iosue sent to Jerico
Hely wyte dothe her commende
And iustifye her lyfe also

Luce,
vii.

Mary magdalene another of tho
For her great tapyth and contrycyon
Of all her crymes she had remysyon

Wherby apereth playne and euident
What grace is gyuen the femyne
For small offence so soze to repent
Recorded in Thamar and in Dyne
Where stubberne and styffe is the masculyne
Adam to wyfnes whiche had no grace
Merce to aske for his trespass.

6
And furthermoze admyt the case
That many women haue soze offended
And thousandes mo done well ofte hase
Shulde all the name be dyscommended
Bycause the best nombze be reprechended
If that shulde be repozte me then
What myght be spoken of the men

Large be the volumes in euery nacyon
For euer in cronycle to remayne
Yf ye perceyue, and note the fallshyon
Cydens ynoughe ye shall haue playne
Agaynst one woman, men twayne
Ye twnety I dare auowe doubteles
Whiche be improued for theyr lewdenes

In token that man shulde be content
His wyfe to loue especyally
Abraham had strapte commaundement
To folowe the mynde of Saras
And so expulsed by and by
Agat his harlot out of hys house
Agaynst her maystres presumptuous.

Genesis
xxi

Howe be it because of repentaunce
For none example of lyke folp
God dyd accept her meke penauance
And qupte for gaue her by and by
The aungell was sent and bad her hys
Home agayne and knowe her dame
And god wolde multiply her fame.

C.iii.

7
Ibidem. **¶** Agayne the same, her maysters content
And bate Abraham one Ismaell
Which passynge all other was moze seruent
And passynge reason moze cruell
Than euer yet ye harde of tell
His lyfe durynge to warre he was mowd
He loued no man, noz none hym loued.

¶ So can be nat rede of any woman
Namely in wyrtynge autentycall
To be so cruell as was this man
At warre to be with one and all
O that ye men can fyghe and bzaule
And kyll eche other comenly
Whiche is nat sene in the sempynne.

Judith.
xlii.

¶ Howe be it there is founde in holt wyrt
That some women haue done lyke case
Nat to them selfe but marked to it
Of god onely, by speccall grace
Suche dedes marcpall to bynne to passe
That man myghe nat Judyth to wptnes
Whiche slewe alone myghtry Holofernes.

Judic.
lii.

¶ And in lyke case of Delboza
Whom god elecre his prophete to be
The dech to declare of Silara
Where and whan to synyspe
And gaue her also moze speccally
Knowlege in many other cause
And made her iudge ouer the lawse,

In mount Chabor as she dyd tell
 His capayne dyscomfyt fled out of thynge
 The wyfe of Abner named Jabel
 Slew her lyege a longe
 God strenghted the woman & the lande strong
 Unto the femyne lesse and moze
 And to the man no prayse therfoze.

Indie, v.

Abymalech that ferefull kynge
 He lyege lyege befoze Thebes
 A none that on the wall dyd hynge
 A woman threwe into the pyale
 And on the heid hrt hym doubles
 Slew him starke, and so therby
 The lyege gaue out, this is no lye

II. re. xl.

Who was the cause that Abela
 Was nat by Joab beaten downe
 Who kept the deed but good Ralphe
 The woman onely dyd laue the towne
 And for her dede, ought haue renoune
 I me repte ye, nowt howe save ye
 We nat the women prayse worthye.

II. re. xl.

Why the god them marked graciously
 Unto thele deades befoze spetsyde
 It can nat be layde to them playnly
 Jeyther of malice ne yet of pryde
 For synget wylsome in then tyme
 God petyered the woman than
 Suche thynges to do befoze the man

II. Reg.
xxl.

Hester.
vii.

Of synguler wysdome note quene Hester
The kynge her husbände whiche dyd pacyfye
Where Aman the wretche dyd moue Aluer
Vengeaunce to haue taken on Harchoye
And the Jewes to haue slayne generally
With pety & wysdome she dealed so than
That she sau'd the Jewes and hanged Aman.

ii. Reg.
xix.

Of thousand thousandes there was nat one
Unto Joab the woman sent
That coulde procure fo; Absolon
A fenall peace with his parent
Dauid the kynge dyd sone consent
At the womans request the Bible to recorde
To call his sone home and be his good lorde.

iii. Re. i.

The prophet also called Nathan
Of counseyle preup with his souerayne
Perceyued well they; myght no man
Of his full mynde Dauid restryne
But Adonias shulde be kynge and raygne
Sent Barlabe to hym forth on
And he obtayned fo; Salomon.

Exo. i.

And further where as the Egypcyan kynge
Agaynst the Hebrewes soze moued was
Bycause he se they; encrease and sprynge
Auaunscd moche in euery place
Commaundement gaue fo; any case
The mydwyes of the Hebrayan lyne
To kyll and flee all masculyne.

20 And this we rede in places two
But god wolde nat the excerpse
So that the woman wolde it nat do
But made excuse, after this wple
Abhorringe the chynfull enterpise
And sayde the Hebzeans, in theyr nedes
Can helpe them selfe and do suche dedes.

Ibedem,

¶ Aboute whiche tyme holy Moyles
Into this worlde was brought a boyme
Thye monethes kept in secretnes
Magre Pharaos, thoughe he had swoyne
In a beele of rushes, to haue he loyne
Cast in the water, to synke o; to swyne
Redy was the woman, & she saued hym.

Exo, th

¶ The doughter of Pharaos ferd nat
Compassyon het moued inwardely
Herynge hym crye, and se hym fote
Commaunded het maydens that waitted her by
A noyse to get, and moortly
She hym adoyne to be her sonne
God wolde haue thus, by the woman done.

20 The prophete also good helyp
Unto the woman from god was sent
Because Galaad and Samary
As moysture had from the fyrmanent
And careth stone dyre, for punysshment
The wydowe of Sarapt, the prophete fedde
D; elles parchaunce he had ben ded.

III. Reg.
xvii.

D. i.

HM. Re.
1111.

20 And in lyke wyse the Sunamylle
Housed her husbunde helyse
And in coucluyon obtayned it
A place to make for helyse
The prophete of god, necessarpe
Thus holped they him, in an habitacle
After the larn called a cenacle.

1111. re. v

Who was the cause that duke Naaman
Was helpd of his foule lypperpe
No doute the fayne ponge woman
Taken with the robbers of Syre
Because she spake and prayled helyse
The kynge sent Naaman into Alcaell
Where in shorte space he had his heel.

Exodi.

Who was the fyrst I praye you who
That prayled god for byctorye
After that dyent was Pharaon
Loke in the booke of Exodys
And ye shall fynde it was Mary
Mary the syster of Aaron
With sounde of tympane she played upon.

111. Re. 1.

20 What tyme Dauid the gloriouse kynge
Aged soye and seyled fast
A byrgyn toke a tendre chynge
For no synne, but for he dyd wast
Dyrected thereby, yll at the last
By very coule of naturall kynde
The soule so god hepp resynde.

¶ Where ponge Abyd' tucke and seble
Had layne longe seke continually
To knowe pf it were possible
He shulde recouer oꝝ elles dye
The woman was sent this no lye
The wyfe I meane of Jeroboas
Inco Sylo was sent to Abyas.

Ibidem.
xiii.

¶ I prave you who dyd fyist dyscrye
The euill entent of Achtophels
The mayden escryed the conspyracye
Wherby the kynge escaped paryll
Jonathan and Achymaas she dyd it tell
For had it nat he moxtly knownen
Kynge Dauid had ben all to hewen.

ii. Reg.
xvii.

¶ To whom I prave you dyd helpe
Declare the detch that shulde ensewe
To the man oꝝ the woman howe saye ye
If that ye can, disclose it now
The woman it was that fyist it knowe
She tolde her husbände as a kynde wyfe
Wherby at lenght she saued his lyfe.

iii. Reg.
viii.

¶ Who but the woman of Saburpe
Saued the lyfe of Jonathan?
If Abialon myght haue comie hym by
He neuer had sene Dauid in the face
Neyther his comper Achymaas
A cursed bothe dyd them dyscrepe
A blessed woman kept them secrete.

ii. Reg.
xvii.

D. ii.

I. Reg.
xxv.

¶ Had nat ben Abygail
The gentle wyfe of the churle Abal
Dauid had folowed his othe and wyl
And lefte hym nat one great ne small
Upon the mozowe to haue pylt on the wall
She sent him byruple, and went also
And made hym his frende, that erst was his fo.

III. Re.
xi.

¶ And as I remembre good Iosabeth
Doughter vnto the kynge Ioram
Yonge Iosaued from the oeth
Sonne and heyre of Dheczpam
Where Achalia than wylfully came
Entendynge to haue slayne without pytye
All the kynges progeye.

Iudi. xi.

¶ What tyme the myghty Baladit
Septe cleppd by name as I tynde
Agaynst the Amorytes Wilde syght
On god he called with mouth and mynde
And layde good god my leste I bynde
Yf I preyaple to othe to the
The spyte that I mete after byctoye

¶ Haue one doughter no chyld he had
Whiche whan he came the bacpil from
In token that she was of hym glad
Her father mette, and welcomd home
An instrument she playde vpon
His vowe remembred than syghed he
Darynge doughter wo is met for the.

¶ Answer she made meke and demure
 Be nothpuge heuy father for me
 That you haue prompted kepe it sure
 And it so fulfyll I am redye
 So had nat than the woman be
 The man had chaunged purchaunce his entent
 And fall. d his prompts, syth he dyd repent.

¶ The deuoure mother of one Mychye
 Of pynple iust a myxtour fyt
 Dothe shewe that women constant be
 And from theyr behestes loth to flye
 The money that she to god behyt
 Sent by her sonne to the golde Smyth
 Therof to make Sculptile quide.

Iudic.
 xvii.

¶ Many and dyuers other there be
 Of whom the man exanple may take
 As of god Ruth and Accompy
 Of her that norther wolde god forsake
 Rather ye consent ydolatre to make
 But strenghtned her sonnes in nombre seven
 To dye for the lawes of god of heuen.

Ruth. l.

ii. Ma-
 chab, vii

¶ Great is the praysse of the aunceene
 Unto this daie had in memoire
 For theyr hye vertues excellent
 As sayth, wysdome, and merr ppyte
 With foure be in aduerspyte
 To wytnes the prosperes Soulda and Anne
 With Saba the queene, to Solomon that came.
 W. H.

iii. Reg.

xxii.

Luce. ii.

iii. re. x.

Marce. **2d** The testament newe also telleth me
xvi. After that Chyist these wordes had sayde
 Help Help lamazabatani
Luc. ii. That sayth in man was clere deceyde
 In Mary his mother, bothe wyfe and mayde
Ioh. xx. It neuer fayled, for the sempyne
 In Thomas it fayled for the masculyne.

Luc. i. **B**efore also ye shall well frnde
 The woman was cuer prompt and redye
 With hole herte and deuouce mynde
 Of Chyistes byrth to helpe the mysterie
 Where as the woman, olde Zacharye
 Blamed of the Angell, lost his syght
 Elysabeth him knowleged, curu turth ryght.

Ioh. xx. **T**he Great was the loue of the sempyne
 Durynge the daungeour of his passyon
 Recorde therein good Magdalyne
 Whiche neuer backed, but folowed on
 Where his disciples were fled and gone
 Of the sepulcre she dyd vylyte
 And longe there wepyng wolde she syte.

Marce. **2d** She with his compers Maries two
xvi. Salome and Jacobye with oyles pure
 For synguler loue they bare him to
 Hought hym layde in sepulture
 Supposynge theyr oyntementes shulde hi recure
 For well the rekenynge by his sayenge prayue
 He wolde reuyue, moztely agayne.

If God hym selfe prayse to her gaue
 At table syttinge for the oyle she spende
 And openly the men dyd depaue
 Sayde poze haue ye dayle, but I must wende
 Het also except he, in mytes that dyd sende
 In G:aphilacum, befoze the ryche man
 And Martha lykwyse, & called hi goddes sone.

Luc, xxi

Was nat she playnly full of grace
 Thab: a the wydowe the poze that fed
 Whom Peter by prayer reupued hale
 To lue agayne were she was ded
 And she also that nature ledde
 Rather her chyld quicke to for go
 Than Salomon shulde part hym in two

Acte, ix.

iii re, iij.

The wyfe of Plate dyd ppye moze
 The turnement of our Sanyoure
 Than all the men that than there were
 The scribes and the pharisyngs to there poize
 The woikes of Chyist blasphemyd eche houre
 The woman present sayde I make you wate
 Blessed be the hely that the bate.

Luc, xxi

When he arose, this is clere
 Tho whom asered he, I praye you fyrst
 Sure for ought that I can here
 To women two, or any man wylt
 To her that hym with her bzelt nurst
 To Mary Magdalene, and bad her go
 And his apolloes tell it to.

Math.

xxvii.

xxviii.

Ioh, xx.

Luc. viii. **N**or Seldome I fynde that Chryste dyd blame
Any one woman properly

Or that any woman so fere past shame
So lytle to let our sauyour by
As Peter dyd Chryst to denye
Chryst blamed Peter, nowe and than
For lacke of fayth, and called hym **Sathan.**

Iohan. viii. **A**nd where Scribes malycyouse
Brought unto him adulteram
The woman he saued, graciouse
Wrote in the dust, to the mennes shame
Do nomore women, sayde he the same
Howe tell me playne if ye so can
Dyd he euer lyke myracle for any man.

Math. xv. **T**he woman also of Cananeye
Whose doughter possit was of a deuill
Sealed nat on Chryst to crye
Her doughter to heile of that soze pupill
Chryst herde her well, and helde hym still
To the ende all men, myght nottseye
What fayth was in the feynye.

Iohan. xiii. **A**nd the man he blamed of Ipcryse
And also vpon the Saboth day
Helpd the woman graciously
Cyghtene yeres longe that soze sphe laye
And mekely dyd the Samaritane praye
water to drinke hym out of the stone
Iohan. iiii. Where of the man he asked none.

20 And also at the womans request
Bycause they lacked necessarie
Turned water to wyne at the feast
Kept in Cana Galyle
At the instaunce of Martha o; Mary
He raysed Lazar hole and sounde
Foure dayes buried vnder grounde.

Iohā. ii.

¶ Where as he wepte full tenderly
To the woman that hym ofte fed
Martha the one the other Mary
Wepe and bywyle theyr brother deede
As farforth yet as euer I rede
I can nat fynde that he dyd make
Any lyke sorowe for the mannes sake.

Ioh. xi.

21 And ouer that the treachy dothe proue
The sayenge of Luke who so well wyth
It was a very slender loue.
And a lesse token of any sayth
In the man the Evangelyst sayth
In Judas by name his mayster that solde
Wuth a false kyss and thyrty pens gold.

Luce.
viii.

¶ Thus may ye see by holy wryt
That women be no cast awayes
Neither they that lyue as yet
Nor those that were in the aunycnt dayes
Proved I haue who so denayes
For more wytnes I shal repute
Of later tyme and so be wyte

C.i.

¶ The churche myghte bothe ones yete
A leuen thousande byrgyns hatwe in one
So many of them I can nat espye
By the tyme the world first begon
All be it they were war women schous
Yet for the woman was principall
Lyke name is gyven unto them all.

¶ I rede of leuen slepyng men
And also of thirtie thonsand
Nowe two and thre of thousandes ten
Of one alone with his associate
Of fozte knyghtes many a pite
But of a. xi. thousande neuer
Coude I fynde as yet together.

¶ All be it there be of the infant state
Of innocenys many a many one
Yet haue these byrgyns immaculate
If any comparyson may be thereto
Whoe made of god, I suppose so
These byrgyns for god dyed wyllyngly
The infants by force and kynne nat why

¶ Whoe other thynges aledged myght be
Aucroysed by holy wyte
Besydes muche more in popetrye
In sondry metrys craftely kure
Whiche onely I putte to ompe
Once it be of two or of thre
To wyte them all it wyl nat be

The tyte of Lucretia the noble wyfe
 A myghty to all other of goostly fame
 Whiche wylfully with a small knyfe
 Slewe her selfe in auordynge shame
 And therby saued her olde good name
 What tyme Tarquyne newe made kynge
 Had her forlayne, she nat wyllynge.

Oute,
 In fall, li,
 primi,
 August,
 de ci, li,

Where Rome besyged was about
 By Coriolane then exulate
 So that no man durst ons pere out
 For fere of lesynge of his pate
 Uerturia hadde open the gate
 Her armes cast crosse, her heer to rent
 Most wofully forth thus she went.

Valar,
 li, primo

Large were þe tere that from her eyes ran
 Her ozeles before hym when she dysplapde
 Beholde she layde thou vnkynde man
 Thy natural mother thus wretchely arapde
 Nature shulde moue the, though wyl denyde
 To warre with other than thy natyfe countre
 Peace sayde he mother so shall it be.

Whose acte to be had in memrye
 A lawe forthwith the Romynes let make
 From that daye forwarde to the sempnyne
 Eche man shulde bowe for Uerturys sake
 Graunted also that the woman myght take
 To her attyre byoche, owche, or rynge
 Welust purple or any other wyng.

E. li.

Hester .i. **W**heress before through queene Mastrye
All honoure was take the woman fro
By reason of her obstynacie
In bysobevinge kynge & Issuero
Howe was restored with moche moze to
Many men saved that myght haue ben slayne
And the cytie set frauke fre agayne.

Marf. ii.
i. epigre **W**han Doxta harde that Brute was deed
Lenger to lyue no houre thought she
Ete brennyng coles as fast as breed
ould.
eplar. ii. **B**ycause she coulde no knyfe come by
primo. **I**n moche lyke case Penelope
To put of weddyng tyll Alpyres came home
Untwined at nyght that in the daye she sponed.

Daniel,
xlii. **A**nd as it cometh vnto my mynde
Of one hystoꝝe catholycall
Whiche almost clene was lefte behynde
As nothyng woꝝthy memoꝝall
That one remembred conclude I shall
The hystoꝝe I meane of good Sulan
Falsly accused by the man.

When Attempt she was of rebaldes two
With them to haue dealed, she nolde consent
They her accused, and sayde she had ado
With a yonge man, and shulde be byene
God knowe the womair innocent
And caused the infant Danpell
To speke to the people and the treuth tell.

A babe to speke was a strange maruell
 The people assembled on every tyme
 The tales bothe varied that they dyd tell
 Wherby it was knowne the rybaldes tyme
 The woman saued and the tresh tyme
 Her false accusars by comen assent
 To dye forthwith had iust iudgement.

Whiche thynges remembred with other mo
 That myght pachaunce enlarge this booke
 Estates comenly where I go
 Trust theyr wyurs to ouer loke
 Baker, brewer, butler, and coke
 With other all, man medler, no whytte
 Bycause the woman hath the quykett wytte.

My lady must receyue and paye
 And every man in his offyce controll
 And to eche cause grue pe and nap
 Bargayne and bye and set all sole
 By indenture other by court roll
 My lady must ordeyne thus all thyng
 O small shal be the mannes wyngynge

A further pzoofe herein as yet
 By comune repozte we herte eche day
 The chylde is pzapled for his mother wytte
 For the fathers condicions depzaied alway
 And ouer that your selfe wyll saye
 Surgeons aduantage, by women small
 Bycause they be no spghiers at all.

C.iii.

In ende therfore hereof to make
He thynkes these men do nothyng well
So wylfully to bragge and crake
And agaynst all women so to geuell
And yet who so that lengest dorthe reuell
And this boke rederth I knowe playnly
Shall saye: o; be shamed, longe I lye.

20 Explicit.

¶ The authour.



Go forthe lytell boke god be thy speche
Dodge thy selfe accordyngly
Set nought by hym þe dorthe þe rede
In case he warble the to denye
Nat one so good but he hath an ene-
myde nat thy face for a proude crake
Let hym be knownen that byd the make

Go forthe querkely with pale demure
Of one prerogatyue sure thou arte
Set for to be in hys honour
In myddes of the hole feynynne herte
Herte god they wylt all take thy parte
Hyll the with sylke and lymme the with golde
Howe passe on thy way thou mayst be bolde.

20 Gloze be thy garment so woorth thou arte
Of syluer thy claspes, and of fyne golde
So true is thy processe in euery parte

In the hys Hierarchie thou may be enrolde
None other lyke the that ever was solde
Higheſt of all other in trueth is thy dtype
Lygey where thou ſhalte nowe farewell fro me.

X If queſtion be moved who is thyne author
Be nat addoꝝad to better his name
Say Edwarde Golphyll toke the labour
For womanbede the for to frame
Call hym thyne author, do nat aſhame
Thanks lokes he none for, yet wold he be glad
Staſſe to ſtande by that all women had.

XX Thus endeth this
frutfull treatiſe of the preaſe of women
called Mulierum Pean. Imprinted
at London in fleteſtrete at
the ſygne of the George
by me wylliam
Byddylton.



CCVM PRIVILEGIO AD
IMPRIMENDVN
SOLVM.

X 3^d letter in 3^d word, line 2, = "d"

XX An upright type-line

follows word "women" in 2^d line of colophon.



